and differing from the Ashkenazim of Northern and Eastern Germany.

In not being of pure race, the Jews share the fate of all nations with a history. The English, as well as the Germans and the French, to say nothing of the Americans, represent a mixture of many different racial elements. Travelling in Germany from North to South, one is struck by the obvious transition from regions inhabited by North-European types—tall, fair-haired, blue-eyed, with long skulls—to those of the Alpine types—dark-haired, short-set, with round skulls. The blond type predominates in certain parts of Northern Germany, recedes in Central Germany, and is swamped in the South by the dark Alpine type, which, by weight of numbers, would have to be described as the dominant German type. The difference between these "Alpine" Germans and the Nordics is perhaps greater than that which separates them from the Ashkenazic Jews, in whom, likewise, the Alpine component predominates.

Anthropologists use certain physical characteristics to distinguish between various human races—colour, skull-index, height, hair, the eyes, etc.—and these distinctions are useful in that they systematize a confusing multiplicity of phenomena. Still, the system is based on human conceptions and not on divisions of nature, and there is

nothing to prove that, *e.g.* the skull-index (to which anthropologists attached in the past, and some still attach, very great importance) is a better indication of kinship or affinity between two human groups than any one among many thousand other physical characteristics. "Races" would be firmly grounded in nature only if they corresponded to "closed genetic groups", *i.e.* if members of any one race could not interbreed with those of other races, as is the case between various animal species. But for genetic purposes, all human races form one species capable of interbreeding, and therefore not distinguishable or strictly divisible in accordance with any physical characteristics.